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In *Virgine Misogamo* detestor eos, qui adolescentes aut puellas invitis parentibus pelliciunt in monasterium, abutentes illorum vel simplicitate, vel superstitione; persuadentes eis non esse spem salutis extra monasteria. Nisi talibus piscatoribus plenus esset mundus; nisi innumera felicissima ingenia per istos infelicissime sepelirentur ac defoderentur viva, quæ fuissent electa vasa Domini si judicio sumisissent institutum nature congruens; non recte admonui. At si quando cogar in hoc argumento proferre quod sentio, sic depingam & plagiarios illos, & ipsius mali magnitudinem, ut nullus non falsurus sit me non sine causa hæc monuisse: quamquam civiliter id quidem à me factum est, ne malis daretur ansa delinquendi.

In proximo colloquio *Virginis penitentis*, non induco virginem, quæ professæ mutavit institutum, sed quæ ante peractam professionem redierit ad parentes, quos habebat optimos.

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sophica, de celandis maritorum vitiis, de non interrompenda conjugum benevolentia, de sarcicendis offensis, de corrigendis maritorum moribus, de obsequiis erga maritos? Quid aliud docet Plutarchus, Aristoteles, & Xenophon, nisi quod heic personæ vitam quandam addunt orationi?

In colloquio *Militū & Carthusiani*, simul depingo & insaniam juvenum qui procurunt ad bellum, & pii Carthusiani vitam quæ sine studiorum amore non potest non esse tristicis & inamcena.

In *Pseudoecheo* depingo quorundam ingenia, qui nati sunt ad mentiendum. quo quidem hominum genere nihil est execrabilius; utinam esset rarius!

In colloquio *Adolescentū & Scorti*, nonne & lupanaria facio casta? Quid autē dici potuit efficacius, vel ad inferendam adolescentum animis pudicitie curam, vel ad revocandas ab instituo non minus ærumnoso quam turpi puellas ad quæstum expostas? Unica vox commovit quosdam, quod impudica puella blandiens adolescenti vocat illū suam mentulam, cum hoc apud nos vulgatissimum sit etiam honestis matronis. Hoc qui ferre non potest, pro *mea mentula*, scribat *mea voluptas*, aut si quid aliud mavult.

In *Convivio Poëtico* doceo, cuiusmodi debeat esse convivium inter studiosos, parcum, sed festivum & hilare, conditum literatis fabulis, sine rixis, sine obtreptione, sine turpiloquio.

In *Inquisitione* doceo summam Catholicæ professionis, idque aliquanto vividius ac liquidius quam docent Theologi quidam

magni nominis, inter quos pono & Gersonem, quem interim honoris causa nomino. Ideo porro fingo personam Lutherani, quo facilius redeant in concordiam, inter quos de præcipuis articulis Orthodoxæ professionis convenit; etiam si reliquam Inquisitionis partem non addidi, propter hæc exulceratissima tempora.

In *Senili colloquio* quam multa velut in speculo exhibentur, quæ vel fugienda sunt in vita, vel vitam reddunt tranquillam! Hæc præstat adolescentes ex festivis colloquiis quam experimentis discere. Socrates Philosophiam acælo deduxit in terras: ego Philosophiam etiam in lusus, confabulationes, & comotationes deduxi. Oportet enim & ludicra Christianorū sapere Philosophiam.

In *Ptochopliu* quam multa sunt, ad quæ pastores rustici, rudes & indocti, nihilque minus quam pastores, possint suam vitam corrigere: præteraque ad tollendam stultam gloriam vestium, rursus ad coercendam illorum insaniam, qui monachorum cultum execrantur, quasi per se mala sit vestis. Et obiter describitur forma, quales debeant esse Monachi, qui per vicos obambulant. Neque enim admodum multi tales sunt, quales heic describo.

In *Erudita Puella*, simul & Paullæ, Eustochii, Marcellæ, vetus exemplum renovo, quæ cum integritate morum conjunxerunt studium litterarum; & monachos Abbatesque sacrorum studiorum osiores, luxui, otio, venationibus, alexque deditos, puellæ conjugatæ exemplo exstimulo ad aliud studiorum genus ipsis magis congruens.

In

In *Spectro* detego technas impostorū, qui credulis simplicium animis solent illudere, fingentes apparitiones dæmonū & animarum, vocesq; divinas. Quantam vero pestem hæ præstigiæ invexerunt pietati Christianæ; Quoniam autem rudis ac simplex ætas huiusmodi fraudibus potissimum est obnoxia, visum est exemplo non inamœno depingere modum imposture. Sic impositum fuit Cælestino Pont. Romano. Sic Bernę delusus juvenis à monachis. Sic commenticiis oraculis & hodie plurimi deluduntur.

Nec minima pars humanarum calamitatum est *Alcumistica*: quæ doctis etiam & cordatis viris imponit. adeo morbus hic adlubescit, si quem corripuerit. Huic affinis est *Magia*, eodem nomine, sed cognomine blâdiens, *naturalis*. Similes imposturas taxo in *Hippoplano*, & *Ptechologia*; rursus in *Convivio fabuloso*. Ex his si nihil aliud discerent pueri, quam Latine loqui, quanto plus laudis mea mereretur industria, qui per lusum ac voluptatem id facio; quam illorum, qui miseræ juventuti Mammetrectos, Brachylogos, Catholicontas, & significandi modos obstrudebant?

In *Pneuspera*, præter naturalium rerum cognitionem, quam multa sunt moralia de cura matrum erga liberos, primum infantes, mox grandiores.

In *Peregrinatione religionis* ergo, taxo istos, qui per tumultum ejecerunt omnes imagines e templis: rursus eos qui insaniunt in peregrinationes, quæ suscipiuntur prætextu religionis; unde jam & sodalitates inventæ sunt. Qui Hierosolymæ fuerunt, Equites au-

rati vocantur, seque Fratres vocant, & in die Palmarum serio rem agunt ridiculam, fune trahentes asinum, ipsi non multum differentes ab asino ligneo quem trahunt. Id imitati sunt qui Compostellam adierunt. Dentur hæc sane, dentur affectibus hominum: at non ferendum, quod hinc sibi vindicant pietatem. Notantur & ii, qui reliquias incertas pro certis ostendunt, qui his plus tribuunt quam oportet, qui quæstum ex his sordide faciunt.

In *Ichthyophagia* tracto quæstionem de constitutionibus humanis, quas quidam prorsus rejiciunt, multum aberrantes à recta ratione: quidam propemodum anteponunt divinis legibus: rursus alli abutuntur & divinis, & humanis constitutionibus ad quæstum ac tyrannidem. Conor itaque partem utramque ad moderationem temperare, inquirens unde natæ sint, & quibus gradibus huc usq; progressæ constitutiones humanæ; quos & quatenus obligent, ad quid conducant, quantum distent à divinis, obiter indicans præpostera mortalium judicia, quibus jam olim mundus plenus est, & unde totus hic orbis tumultus natus est. Hæc ideo quoque tractavi copiosius, quo doctis suppeditarem occasionem accuratius hisce de rebus scribendi. Nam quæ adhuc prodierunt, non satisfaciunt curiosis. Traducere scortationem, temulentiam, adulterium, nō perinde ad rem pertinebat; quandoquidem hæc mala nullum fallunt: sed ex his est periculum veræ pietatis, quæ vel non sentiuntur, vel sanctimonix fallaci specie blandiuntur. Quod si quis calumniatur, personis sordidis

dis affingi Theologicam disputationem; ab his ³ talia nunc in omnibus conviviis disputantur; & huiusmodi personis opus erat familiarius crassiusque rem tractaturo. ³ Hodie-
que in
Belgica
& Ger-
mania
super-
riori.

In *Funere*, quoniam mors arguere solet Christianam fiduciam, in duobus idiotis depinxi diversum mortis genus; velut imagine viva ponens ob oculos dissimilem excessum eorum qui fidunt rebus commenticiis, & qui spem salutis fixerunt in misericordia Domini: obiter taxans divitum stultissimam ambitionem, qui luxum ac superbiam suam & ultra mortem proferunt, quā mors saltem debebat auferre: simul eorum perstringens vitium, qui sui compendii gratia stultitia locupletum abutuntur, quam ipsi potissimum debebant corrigere. Quis enim audebit libere monere potentes ac divites, si monachi, qui se profitentur mundo mortuos, palpantur illorū vitiis? Si nulli tales sunt, quales descripti, tamen ostensum est exemplum quod oportet vitari: sin vulgo referuntur longe his quæ proposuimus execrabiliora; qui sunt æqui, meam agnoscant civilitatem, suumq; vitium corrigant: & si vitio vacant ipsi, alios peccantes vel emendent, vel coërceant. Nullum ordinem perstrinximus; nisi forte totum Christianismum infamat qui quidquam monendi gratia dixerit in corruptos Christianorum mores. Quos tantopere movet honos ordinis, eos in primis compescere debebant qui palam factis suis dehonestant ordinem. Nunc cum illos ut germanos sodales agnoscant, foveant ac tueantur, qua fronte causantur à bene monente lædi existimationē ordinis?

Quan-

Quamquam quæ ratio dicit, sic habendam hujus aut illius humanæ fodalitatis rationem, ut publicam Christianorum utilitatem negligas?

o In *Differentia verborum ac rerum*, taxo præpostera quorundam judicia.

In *Convivio vario*, commonstro rem civilitati congruam.

In *Charonte* detestor bellum inter Christianos.

In *Synodo Grammaticorum* rideo studium cujusdam Carthusiani, suo judicio doctissimi, qui cum in Græcas literas soleat stolidissime debacchari, nunc libro suo indiderit Græcum titulum, sed ridicule, *Anticomaritas* dicens, quos appellare poterat *Antimarianos*, vel *Antidicomarianos*.

In *Cyclope* taxo quosdam qui Euangelium semper habent in ore, cum in vita nihil sit Evangelicum.

In *Conjugio impari*, pono ob oculos vulgi stultitiam, qui in sponalibus supputant dotis modum, nec ad rationem vocant sponsi scabiem lepra deteriorem. Atque id hodie fit tam passim, ut nemo miretur, cum nihil sit in liberos crudelius.

In *Ementita nobilitate* depingo genus hominum, qui sub umbra nobilitatis existimant sibi nihil non licere. quæ præcipua pestis est Germaniæ.

In *Senatulo* traducturus eram vitia quædam mulierum, sed civiliter, ne quis expectet tale quippiam quale habet Juvenalis: verum hoc agenti, obortus est quidam *ἄνθρωπος*, lupus, ut ajunt, in fabula. Reliqua fere comparata sunt ad voluptatem, sed

sed non illiberalem. Non hoc est dehonestare ordines, sed erudire. Quapropter omnibus ordinibus, & privatim, & publice rectius consultum fuerit, si deposita quidvis calumniandi rabie, candidis animis amplectamur omnes quidquid pio studio in publicam utilitatem adfertur. Aliis alia sunt dotes, & alios alia capiunt, milleque modis homines trahuntur ad pietatem. Laudatum est Iuvenci studium, qui sacram Evangeliorum historiam carmine prodidit. Nec sua fraude fraudatus est Arator, qui idem fecit in Acta Apostolorum. Adversus Hæreticos rubam intendit Hilarius, argutatur Augustinus, Hieronymus dialogis pugnat, Prudentius vario metri genere dimicat, Thomas & Scotus dialectices ac philosophiæ præfidiis pugnant. Simile studium omnium; sed dissimilis singulorum ratio. Non reprehenditur diversitas, quæ scopum eundem petit. Prælegitur pueris Petrus Hispanus, quo dociliores veniant ad Aristotelē. Multum enim promovit, qui gustum dedit. Atqui hic libellus, si teneræ publi prælegatur, tradet illos ad multas disciplinas magis habiles, ad poëticen, ad rhetoricen, ad phylicen, ad ethicen, demum ad ea quæ sunt pietatis Christianæ. Stulti personam suscepi, factus ipse mearum rerum encomiastes: sed me compulsit partim quorundam improbitas nihil non calumniantium, partim Christianæ juventutis utilitas, in quam oportet omnes omnibus studiis incumbere.

Hæc ita cum habeant, omnibusque qui literas didicerunt perspicua sint, est tamen quoddam hominum genus mire bliteon;

* Bliteon, nihil sapiens, inconditum.

Depu.

Deputatos appellant Galli; opinor quod male putati sint, aut certe plus satis putati, qui sic pronunciant de meis Colloquiis, opus esse fugiendum, præsertim monachis, quos illi Religiosos appellant, & adolescentibus; eo quod jejunia & abstinentiæ ecclesiæ parvi penderentur: beatæ Virginis & Sanctorum pro ludibrio haberentur suffragia, virginitas si conjugio conferatur, nullius esse aut parvi momenti, religionis etiam dissuaderetur omnibus ingressus: quodque in eo arduæ difficilesque Theologiæ quæstiones Grammaticulis proponantur, contra statuat per Magistros in artibus jurata. Agnoscis, mi lector, Atticam eloquentiam. Ut ad postremum primo loco respondeam, quid artium Magistri proponant Grammaticulis, nescio: quæ tractantur in Colloquiis, de symbolo, de missa, de jejniis, de votis, de confessione, nihil habent Theologiæ difficultatis, sed ejus generis sunt ut non oporteat ea quenquam nescire. Et si pueris præleguntur epistolæ Pauli, quid periculi est, si gustus quidam illis præbeatur Theologiæ disputationis? Ad hæc cum non ignorent pueris Sophisticæ candidatis perplexas de personis divinis statim quæstiones summæ difficultatis proponi, ne dicam otiosæ subtilitatis, cur nolunt pueros hoc discere, quod ad communem vitam pertinet? Iam si putant nihil referre, quid sub qua persona dicatur; intelligunt, opinor, quam multa compertiantur in Evangelicis & Apostolicis literis, quæ, secundum hanc legem, manifestam habent blasphemiam. Multis locis approbo jejunium, nusquam damno. Qui secus asseverat,

severat, eum declarabo impudentissime mentiri. Sed in pietate puerili inquit, leguntur hæc verba: Cum jejunio mihi nihil est negotii Finge hæc verba dici sub persona militis aut temulenti, num protinus Erasmus damnat jejunia? Non opinor. Nunc dicuntur ab adolescente nondum adulto; quã ætatem lex non obstringit ad jejunandum: & tamen is adolescens præparat se ad iusta jejunia. Sic enim subjicit; Sed tamen si sentero opus, prandeo cænoque parcius, quo me præbeam alacriorem studiis pietatis per diem festum.

Abstinencias vero quam damnem, declarant hæc verba, quæ sunt in *Convivio profano*: In plerisque non res, sed animus discernit nos à ludæis. Illi manum abstinebant à certis cibis, velut ab immundis & animum inquinaturis: Nos cum intelligamus omnia munda esse mundis; tamen carni lascivienti, velut equo ferocienti, pabulum subducimus, quo magis sit audiens dicto spiritui. Nonnunquam immoderatum suavium rerum usum abstinentiæ molestia castigamus. Paulo post reddit rationem quare Ecclesia interdixerit esum quorundã ciborum. Omnibus inquit, conducet. Nam tenuibus, cochleis aut ranis licebit vesci, aut capas, porcumve arrodere; mediocres detrahent non nihil quotidianis obsoniis; quod si quid divites deliciantur hac occasione, suæ gulæ imputent, non incusent Ecclesiæ const tutio nẽ. Mox loquor his similia. Rursus aliquanto post; Scio medicis magnopere damnatum esse piscium esum: sed secus visum est majoribus nostris, quibus obtemperare religio-
sum

sum est. Inibi protinus doceo heic vitandum etiam offendiculum infirmiorum.

Æque falsum est, in colloquiis irrideri suffragia beatæ Virginis, & aliorum Sanctorum; sed illos irrideo qui petunt à sanctis quæ non audent à bono viro petere; aut hoc animo petunt à certis divis, quasi hoc aut illud, hic aut ille citius velit aut possit præstare quam alius aut quam ipse Christus. Imo in puerili pietate sic loquitur puer: Salutem dixi nonnullis. Quibus? Christo ac divis aliquot. Et aliquanto post: Rursus tribus verbis saluto Iesum, ac divos divasque omnes; sed nominatim Virginem matrem; tum eos quos habeo mihi peculiare. Et infra commemorat nominatim quos divos salutet quotidie.

*3 Poly-
gamos,
qui
muleas
duxit
uxores,
aut
multas
habet.*

Mirum vero si proculus amans laudat nuptias, dicitque castum conjugium non multum abesse à laude virginitatis, cum Augustinus patriarcharum polygamiâ anteponat nostro cælibatui.

Quod obijciunt de ingressu religionis, quam sit manifeste vanitatis, declarant mea verba in virgine misogamo. Sic enim loquitur virgo: Damnas igitur hoc totum vitæ institutum? Respondet juvenis; Nequaquam: verum quemadmodum nemini suaderi velim, ut quæ se in hoc vitæ genus conjecerit, luctetur emergere, ita non dubitem hortari puellas omnes, præsertim indolis generosæ, ne se temere eo præcipitent, unde post sese non possint explicare. Hæc est illius colloquii conclusio, utcumque certatum est argumentis. Obsecro, an hoc est omnibus dissiuadere ingressum religionis? Non dam-

damnatur ingressus, sed præceps temeritas damnatur. Hæc igitur malitiose detorquent ad calumniam. At non perpendunt quam multa illic discunt grammaticuli, quæ pugnant cum decretis Lutheranorum.

In *Puerili pietate* traditur ratio bene & utiliter audiendi missam. Docetur ratio bene & efficaciter confitendi. Admonetur puer ut antequam sumat eucharistiam, confessione purget animum. Ibidem docentur grammaticuli, quæ recepta sunt usu populi Christiani, cum tamen in sacris literis non habeantur, hæcenus esse servanda, ne cui sumus offenculo.

In *Profano Convivio* docentur, magis obtemperandum pontificum constitutionibus, quam medicorum consiliis: tantum admonentur, in necessitate cessare vigorem constitutionis humanæ, & mentem legislatoris. Ibidem probat quispiam benignitatem in monachorum collegia, modo detur ad usum, non ad luxum, & potissimum detur religionis disciplinam observantibus.

De constitutionibus humanis hæc pronuntiantur in colloquio *ix* *De avaritia*. Pugnent qui volunt, ego censeo leges majorum reverenter suscipiendas & observandas religiose, velut à Deo profectas; nec esse tutum, nec esse pium, de potestate publica sinistram concipere aut ferere suspicionem. Et si quid est tyrannidis, quod tamen non cogat ad impietatem, satius est ferre quam seditiose reluctari. Huiusmodi permulta grammaticuli discunt ex meis colloquiis quibus sic obmurmurant isti. Sed indecorum est, Theologum jocari, saltem hoc mihi

hi concedant apud pueros, quod ipsi permittunt sibi viri apud viros in vespertiis, ut vocant rem insulsam insulso vocabulo.

Insulas calumnias, quas in Hispaniis objecere quidam, ostendi mera esse somnia hominum nec sobriorum, nec Latine scientium. Nec minus indoctum est, quod quidam pronuntiavit hæretice dictum, quod in symbolo pater dicitur simpliciter auctor omnium. Verum is deceptus inscitia Latini sermonis, existimat *auctorem* nihil aliud quam creatorem aut fabricatorem significare. Atqui si consulat eos, qui calent elegantiam Romani sermonis, si evolvat Hilarium, aliosque vetustos auctores, comperiet auctoritatem accipi pro eo quod Scholastici vocant rationem perfectissimam principii, eoque patri peculiariter tribuunt, & auctoris nomine sæpe designant patrem, cum personas inter se conferunt. An pater recte dicatur causa filii, nihil mea refert, cum nunquam eo verbo sim abusus, nisi quod illud est verissimum, nos de Deo non posse loqui nisi verbis impropriis; nec magis proprium verbum est fons aut principium, aut origo, quam causa.

Iam hinc mihi perpende lector, quales sint interdum qui suis sententiis homines pertrahunt ad incendium. Nihil turpius, quam reprehendere quod non intelligas. At ista quidvis calumniandi febris quid aliud gignit quam amarulentiam ac dissidia? Quin potius aliena candide interpretemur, nec ita nostra pro oraculis haberi velimus; nec eorum iudicia pro oraculis duca-

ducamus qui quod legunt non intelligunt. Vbi in consilio est odium, ibi cæcum est iudicium. Pacificator universorum Spiritus, qui suis organis variis utitur modis, faciat nos omnes concordēs, & unanimes in sana doctrina, sanctisque moribus: quo contingat pariter ad cœlestis Hierosolymæ, quæ nescit ulla dissidia, consortium pervenire. Amen. Anno M D XX VI. XII. Calend. Iunias. Basileæ.

e
— F I N I S.





Stand. Psalm. 73. 10.
They eat flesh they no small
advantage



THIS BOOK'S VERY
OLD AND FRAGILE
GREAT
CARE TAKEN IN
FILMING TO OBTAIN
BEST RESULT
POSSIBLE

Stand. Exam. 73.10
They out suck they no small
advantages

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Earl of ESSEX

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S P E E C H

At the Delivery of the

P E T I T I O N.

May it please Your Majesty,

TH E Lords here present, together with divers other Peers of the Realm, taking notice that by Your late Proclamation Your Majesty has declared an Intention of Calling a Parliament at Oxford; and observing from Histories and Records, how unfortunate many such Assemblies have been, when Called at Places Remote from Your Capital City; as particularly the Congress in Henry the Second's Time, at Clarendon, three several Parliaments at Oxford in Henry the Third's Time; and that at Coventry in Henry the Sixth's Time; with divers others which have proved fatal to those Kings, and have been followed with great Mischiefs on the Kingdom; and considering the present Posture of Affairs, the many Jealousies and Discontents which are amongst the People, we have great Cause to Apprehend that the Consequences of the Sitting of a Parliament now at Oxford, may be as fatal to Your Majesty, and the Nation, as those others mentioned have been to the then Reigning Kings; And therefore we do conceive that we cannot answer it to God, to Your Majesty or to the People; if we being Peers of the Realm, should not on so important an Occasion, humbly offer our Advice to Your Majesty, that, if possible, Your Majesty may be Prevailed with to alter this (as we apprehend) unseasonable Resolution. The Grounds and Reasons of our Opinion are contained in this our Petition which we humbly present to Your Majesty.

To the KING'S Most Excellent Majesty. The
Humble PETITION and Advice of the Lords
undernamed; PEERS of the Realm.

Humbly sheweth,

THAT whereas Your Majesty hath been pleased, by divers Speeches and Messages to Your Houses of Parliament, rightly to represent to them the dangers that threatened Your Majesties Person, and the whole Kingdom, from the mischievous and wicked Plots of the Papists, and the too suddain growth of a Forein Power, unto which no stop or remedy could be provided, unless it were by Parliament, and an Union of all Your Majesties Protestant Subjects in one Mind and Interest.

And the Lord Chancellor, in pursuance of Your Majesties Command, having more at large demonstrated the said Dangers to be as great as we, in the midst of our fears, could imagine them; and so pressing, that our Liberties, Religion, Lives, and the whole Kingdom, would be certainly lost, if a speedy Provision were not made against them.

And Your Majesty on the 21th of April, 1679, having call'd unto Your Council many honourable and worthy persons, and declared

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L. H. 101.101.101.101

clad unto them and Your whole Kingdom, that being sensible of the Evil Effects of a single Ministry, or private Advices, or Foreign Committees, for the general Direction of Your Affairs, Your Majesty would for the future refer all things unto that Council. And by the Constant Advice of them, together with the frequent Use of Your Great Council the Parliament, Your Majesty was resolved hereafter to Govern Your Kingdoms, we began to hope we should see an end of our Miseries.

But to our unspeakable Grief and Sorrow, we soon found our Expectations frustrated; the Parliament then subsisting, was Prorogued and Dissolved before it could perfect what was intended for our Relief and Security. And though another was thereupon call'd, yet by many Prorogations it was put off till the 21th of October last: And notwithstanding Your Majesty was then again pleas'd to acknowledge that neither your Person nor the Kingdom could be safe until the Matter of the Plot was gone through, it was unexpectedly Prorogued on the tenth day of this Month, before any sufficient Order could be taken therein. All their Just and Pious Endeavours to save the Nation were overthrown; the good Bills they had been industriously preparing to unite all Your Protestant Subjects, brought to naught. The Discovery of the Irish Plot stifled. The Witnesses that came in frequently more fully to declare that both of *England* and *Ireland*, discouraged. Those Foreign Kingdoms and States, who by a happy Conjunction with us, might give a check to the French Power disheartned; even to such a Despair of their own Security against the growing Greatness of that Monarch, as we fear may induce them to take New Resolutions, and perhaps such as may be fatal to us. The Strength and Courage of our Enemies, both at home and abroad increased; and our selves left in the utmost Danger of seeing our Country brought into utter Desolation.

In these great Extremities we had nothing under God to comfort us, but the hopes that Your Majesty being touched with the Groans of your perishing People, would have suffered the Parliament to meet at the day unto which it was Prorogued, and that no farther Interruptions should have been given to their Proceedings, in order to the saving of the Nation: But that failed us too, when we heard that Your Majesty, by the private suggestions of some wicked Persons, Favourers of

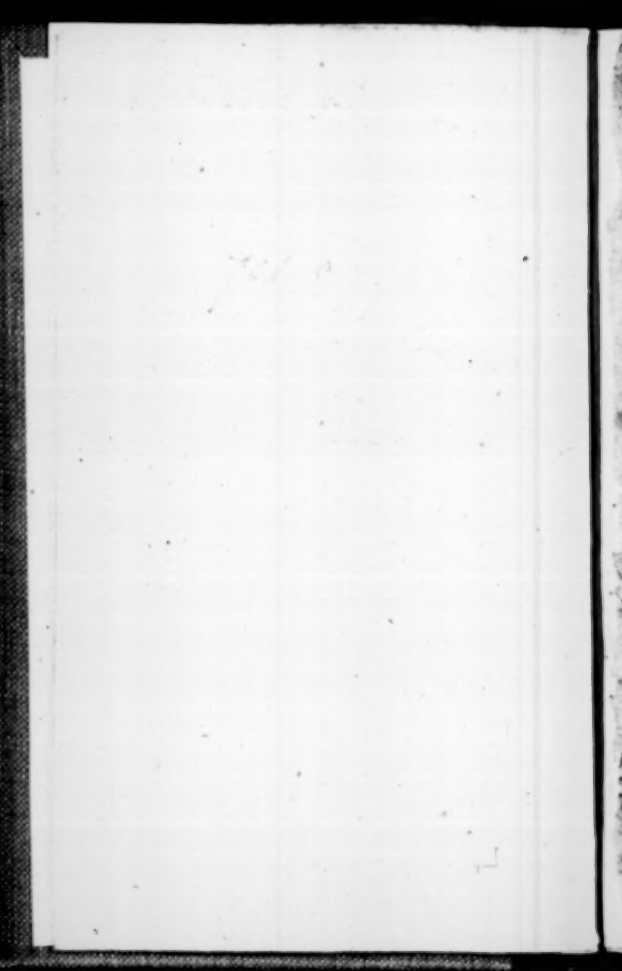
Popery, Promoters of French designs, and Enemies to Your Majesty and the Kingdom (without the advice, and as we have good Reason to believe, against the Opinion of Your Privy Council) had been prevailed with to Dissolve it, and to call another to meet at *Oxford*, where neither Lords nor Commons can be in safety, but will be daily exposed to the Swords of the Papists and their adherents, of whom to many have crept into Your Majesties Guards. The Liberty of speaking, according to their Consciences, will be thereby destroyed, and the Validity of all their Acts and Proceedings consisting in it left disputable. The straitness of the place no ways admits of such a Concourse of Persons as now follows every Parliament. The Witnesses which are necessary to give Evidence against the Popish Lords, such Judges, or others whom the Commons have Impeached, or had resolved to impeach, can neither bear the Charge of going thither, nor trust themselves under the Protection of a Parliament, that is itself evidently under the power of Guards and Souldiers.

The Premises considered, We your Majesty's Petitioners out of a just Abhorrence of such a dangerous and pernicious Counsel (which the Authors have not dared to avow) and the direful apprehensions of the Calamities and Miseries that may ensue thereupon, do make it our most humble Prayer and Advice, that the Parliament may not sit at a place where it will not be able to act with that Freedom, which is necessary and essentiall to give unto their Acts and Proceedings, that Authority which they ought to have amongst the people, and have ever had, unless impaired by some awe upon them (of which there wants not Presidents.) And that Your Majesty will be graciously pleased to order it to Sit at *Westminster*, it being the usual Place, and where they may Consult and Act with Safety and Freedom.

And Your Petitioners shall ever Pray,
&c.

<i>Monmouth.</i>	<i>Shaftesbury.</i>
<i>Kent</i>	<i>Mordant.</i>
<i>Huntington.</i>	<i>Eure.</i>
<i>Bedford.</i>	<i>Gray.</i>
<i>Salisbury.</i>	<i>Pagitt.</i>
<i>Clare.</i>	<i>Howard.</i>
<i>Stamford.</i>	<i>Herbert.</i>
<i>Essex.</i>	<i>De la-mere.</i>

London, Printed for Francis Smith at the Elephant and Castle
in Cornhill, near the Royal Exchange. 1681.



81.304
LIGHT

For the

642.8.18

JEWS

Or, the

Means to convert them, in Answer to a Book of
theirs, called *The Hope of Israel*, Written and
Printed by *Moshe Ben-Israel*, Chief A-
gent for the Jews here. 1650.

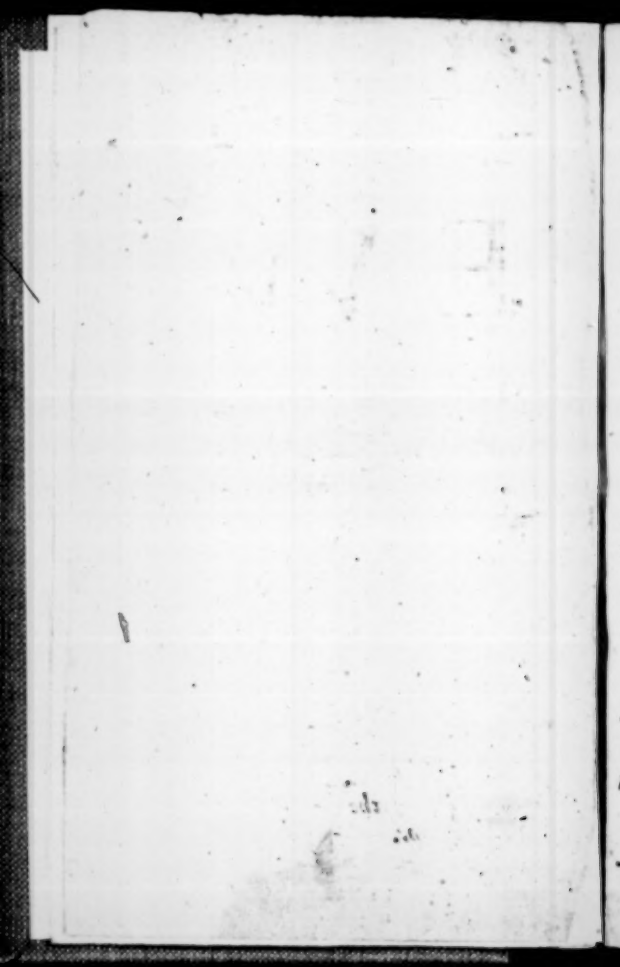
Shewing the time of King Charles coming in; his War
with Holland, and the Issue of it: Also the Emperour
Wars with the Turk, and the Event of it: given as a
Sign to the Jews, to know when to stand up in their
own Land, and how to prevail.

Esaï. 60.1. Ephes. 5.14.

Therefore be faith, Awake thou that sleepest, and stand up
from the dead, and Christ shall give thee Light.

This Book was Written Eight years ago, and delivered in-
to the hands of Mr. John Andrews a Person of Quality
living in Castle-Yard, and never published till now. 1664.

Printed for the Author.



L I G H T

For the

I E V V S :

Or, the

Means to convert them, in Answer to
a Book of theirs, called *The Hope of*
Israel, VVritten and Printed by
Manasseh Ben-Israel, Chief A-
gent for the *Jews* here. 1650.

Shewing the time of King *Charles* coming in ;
his Wars with *Holland*, and the Issue of it :
also the Emperous Wars with the *Turk*, and
the Event of it ; given as a Sign to the *Jews*,
to know when to stand up in their own
Land, and how to prevail.

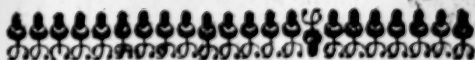
Esaï. 60. 1. Ephe. 5. 14.

*Wherefore he saith, Awake thou that sleepest,
and stand up from dead, and Christ shal
give thee Light:*

London, Printed for the Author 1656.



MVSEVM
BRITAN
NICVM



T O T H E J E V V S N A T I O N .

Beloved of God, there is no true Christian, but must needs acknowledge your Nation of old to be the People chosen of God, in a singular manner; and that from you we have received the Oracles of God, and knowledge of our Salvation: And since you have been under darkness, groping in the dark, this 1650, we that have received the Light which ye refused, because it was so determined of God; I say, we now knowing what you look for, and how it is made manifest among us, ought to lead you by the hand to the Light that shines upon us, through this dark and tempestuous Cloud of War, and to bring you to your

Messiah, whom ye seek and desire to see, though we own no Messiah but Jesus Christ.

The consideration of these things made me by the good hand and providence of God upon me, (to him be the Glory) when I saw in what manner you described your Messiah to labour to bring you to him ; for at first, when I saw that Learned Piece of your Famous Senator *Manasseth Ben-Israel*, called, *The Hope of Israel*; an effectual door was opened unto me on your behalf, that I could not but shew as he did in several Books, who it was that you called your Messiah ; and because the more I looked into the matter, the more and more Light God gave me to see the more certainty of his Truth in manifesting your Messiah; beyond what my Tongue or Pen could express.

Therefore being not satisfied in what I had written, I wrote this little book following, and directed it to *Manasseth Ben-Israel*; and when I had got it Translated into Latine and written fair, I gave it him; and after a short time the Interpreter that spake between us, went unto him, to know his thoughts upon it; and he answered, *That the time wherein their Messiah should appear was come, but that King Charles Steeward was he, that he could not believe, for he could not believe that ever King Charles should rise again and be restored to his*
Empire:

Empire; but said he, *Oliver Protector, or the King of Swedland is more liker to do it then he, and specially the King of France is the most likest to be our Messiah; If he be a Gentile, and be in this part of the World; for he had, as he said, a great deal of confidence in the words of an Ancient French Author, that declares much to that purpose.*

Then said I to the Interpreter, *Manasseh Ben-Israel* will not believe me; yet tell him from me, that the Glory of the Protector and King of *Swedland* will soon vanish away: and concerning the King of *France*, he is mistaken; the French King is not the King of *France*, but Deputy; for the King of *England* is the King of *France*, it being conquered near three hundred years ago by King *Edward 3d.* And moreover, tell him that many which were well-wishers to King *Charles*, when they were told of his coming to his Throne shortly, answered, *That they should have to see it,* were taken away by death, for a reward of their unbelief, as Mr. *White Prisoner* at the Fleet and others have observed it, so he may die quickly also: But I say, he that lives five years to an end, shall see King *Charles Steeward* flourish on his Throne to the amazement of all the World, for God will bring him in without blood-shed.

But I had no answer to these last words:

Therefore finding *Ben-Israel* not to believe, I left him, and purposed speedily to direct this Book to you in general, and put it out in Print with some Addition; being perswaded that some of your Nation have the English Tongue, that are able to Translate it into such a Language as all may understand it.

The main cause why *Manasseth Ben-Israel* cannot believe, is because of the low Condition of King *Charles*, and the great power of his Enemies at present: What of all that? doth not he himself say in the 26. Sect of his Book, called *The Hope of Israel*, That all your Wisemen which speaks of your Messiah, say, *That he must be slain, and then rise again to be your Captain and Deliverer?* But suppose King *Charles* be so low, that he is a dead man, for so he is by the Edicts of his Enemy; Cannot God raise him again? and certainly he will do it: For we have many Ancient Propheticks; saying, which tells us that a dead King shall rise and do glorious things: One is this,

*When the dead King shall set on his Crown,
then shall the World turn upside down;
And London in Truth shall tremble that day,
expecting the words the dead King shall say:
But he shall treat them well, that it be a wonder,
and shall settle Truth, Peace and good order.*

And

Another this :

When the dead King sets on his Throne, Grace shall grow to them that walk in his way, then all men shall enjoy the main Resurrection, specially men of Religion, namely, all men that have been true; but false men will run away to hide themselves, being not able to abide the presence of him that sits on the Throne.

And doubtless all this is spoken of King *Charles Steeward*, for he consists all of Wisdom and Love. When he was in *France*, the people rose against the French King and his Mother, that they were forced to flee; for that Nation thought to do as *England* did, and destroy the French King; for they made great provision for War, and had hired the Duke of *Lorain* to come with a great Army to help them; but King *Charles* saved them by his Wisdom, for he went to *Lorain*, and persuaded him to go back again, and went to both sides, brought them together and made them good Friends again: Then the people seeing the great work that he had done, cryed him up to be the man of God, in so much that at last the French King and his Council became Jealous of him, and they joyned themselves with his Enemy, and most unnaturally, for he

was their near Kinsman, and most ungratfully in regard he had saved them; they forced him to go out of *France*, as he was forced to go out of *England*; and that is in God's Book of Remembrance, the French shall be called to account for it one day.

Again, when King *Charles* went to *Scotland*, and all his Nobles there were Enemies one to the other; he presently by his loving Wisdom made them all good friends, to the admiration of the people: So that I may surely say there is not such another Peacemaker in the World, and yet *Manasseh Ben-Israel* think this King shall not rise again; I am sorry to see the hardness of his Heart.

But beloved, take you notice of what I say for a sign to you, if King *Charles Steeward*, King of *England*, do not come into his Throne within this five years, without one drop of blood spilt in the cause, believe nothing of what I say in this Book; but afterward some of those that took upon them to judge the Old King, this Kings Father, & most cruelly myrthered him; and yet will not repent and come unto the King for mercy, most die for it, the King shall not save them; for Law and Justice shall take place where mercy is refused.

Now there is no people under Heaven, that boast an Island so much upon their Sword as these

these States-people of *England* do; yet God will order it so, for King *Charles* his sake, that their Sword which they glory in, shall fall out of their hands, and they shall not know how nor which way they lost it; and God will put it into the hand of King *Charles*, so that all the world will wonder at the strangeness of his Salvation; and they shall glorifie God on his behalf, when they see such an excellent thing done that no age can paralel.

And when right is done to the King and Church, and to the Kings Friends and Servants, though it be done with much favour to the Enemies; there will be many discontented persons that will plot and strive to maintain the States false interest, to their own Ruin and Destruction: Besides, the proud State of *Holand* though they be now sufficiently beaten and spoiled by the English State, will then for their own ends make show as if they would help them, and presently before the King is much settled in his Throne, they will pick a Quarrel with him; but the harmless and Wise King, being inclinable thereunto, will make Peace with them upon any terms and agree.

Notwithstanding, the False Envious, Perfidious, Covetous *Holander*, being proud, is not quiet but reprocheth the King with foul Language, because of his former afflictions,

flictions by which God Refined and fitted
 him for future glory, and takes all occasion
 -and advantage to do what mischief they can
 to the King and his Subjects: And though
 God in that time send the Plague among
 them for it, so that they dye by thousands at
 a time; yet they will not forbear, but still go
 on in their malice against the King, that God
 might utterly destroy them, and the English
 Enemies that go to them, by the Sword,
 Plague and Famine; and blot out their
 Names from being a State under Heaven, for
 so God will fight against all the Enemies of
 King *Charles*; and proud *Holand* shall be
 made the first Object of Gods wrath, against
 them that fight against King *Charles* and de-
 spise him: but do you depart from *Holand* be-
 times.

Therefore blessed and happy shall those
 Kings and people be that shall take their
 Power and Authority from King *Charles*, and
 live under his protection; for all his proud
 Enemies that shall despise him, and refuse to
 submit unto him, shall be destroyed, because
 God with King *Charles* will do a new work
 upon the Earth, and bring all the world unto
 himself under one Head: and for this cause
 God chose King *Charles*, and Refined him in
 the Furnace of affliction, as the Prophet saith,
Esai. 48. 10. Esai. 51. 16.

About

About the same time the *Turk* will come, and fight against the Emperour of *Germany*, and he shall prevail for a time, but afterward the Emperour shall beat him sadly; then shall you arise, and under the Baner of King *Charles* with an Army of a hundred forty and four thousand; twelve thousand of every Tribe go to your one Land, and possess it for ever and ever; and you shall believe in Jesus Christ, who is your everlasting King, as your Rabbins say in their Talmuds; If you can but understand them aright; for they say, that Jesus Christ whom they truly call Messiah, the Son of *David*, shall be your everlasting King, when ye come to your own Land, as ye have them cited in the 26. Sect of the foresaid Book, called *The Hope of Israel*: thus.

But which way that Redemption shall be, no man can tell, but onely so far as we may gather out of the Prophets; That at that time the Ten Tribes shall come to *Ierusalem*, under the leading of a Prince, whom some Rabbins in the Talmud, and in some places of the *Caldy* Paraphrase, do call Messiah the Son of *Ioseph*, and elsewhere Messiah the Son of *Ephraim*; who being slain in the last war of *Gog* and *Magog*, shall shew himself to be Messiah, the Son of *David*: *Who shall be*, as *Ezekiel* and *Hosea* say, *the everlasting Prince of all the twelve Tribes?* Our

Our Wisemen do in many places, especially in the *Babylonish Talmud in tract. fuca, C. 5.* make mention of Messiah, the Son of *Ephraim*; where they say, that he shall dye in the last War of *Gog and Magog*, and they so expound that of *Zech. 12. 10.* *And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only Son:* They add also that the four Captains of whom the said Prophet speaketh of chap. 6. 1. are Messiah the Son of *David*, Messiah the Son of *Ioseph*, the Prophet *Elias*, and the high Priest, which four are those Dignities which shall shew their power in that blessed Age.

Observe that sometime they call Messiah the Son of *Ephraim*, sometime of *Ioseph*, for he shall come out of the Tribe of *Ephraim*, and shall be Captain of all the Ten Tribe, who give their Name to *Ephraim*, because that their first King *Ieroboam* was of that Tribe; not without cause do they call him the Son of *Ioseph*, for he was the true Type of the house of *Israel* in his imprisonment and future happiness, add to this that he was so long hid from his Brethren, that they knew him not, as in like manner the Ten Tribes are at this day: who are led Captive but shall come hereafter to the Top of Felicity, in the same manner as *Ioseph* did.

That

That Messiah of *Ioseph* shall die in the Battle of *Gog* and *Magog*, and afterward shall rise again, that he may enjoy the Dignity, not of a Kingly Scepter, but the office only of a Vice Roy, as *Ioseph* in *Egypt*: For that the Empire of the House of *Israel* fell under the Reign of *Hosea*, the Son of *Elah*, as the Prophet *Amos* saith, in Chap. 5. 2. Therefore the Kingdom of the Ten Tribes shall be restored as *Ezekiel* saith, Chap. 37. Under the Reign of Messiah the Son of *David*, who shall be everlasting; for by the death of Messiah, the Son of *Ioseph*, the Ten Tribes shall see that God will not that they should have more Kings then one, as it is already said. Thus much out of that Book, called *The Hope of Israel*.

Now brethren you see by their words, that your Rabbins and Wise men say that when you are restored to your own Land again, Messiah the Son of *David*; (that is Jesus Christ) shall be your King for ever; who will have his Vice Roy King *Charles Steewrad* to be over you, as *Pharaoh* had *Ioseph* over *Egypt*, and (mark) as *Ioseph* was a stranger and not an Egyptian, yet Governed them all; so must you have a stranger even King *Charles Steeward* (as his name signifieth a Vice Roy, for a Kings Steeward is a Vice Roy) to give you order

order in all things : and not as *Manasseh-Ben-Israel* say , in his Observation upon your Rabbins, and wise mens words ; who would have us beleive , that your Messiah (which your Rabbins and wisemen call the Son of *Ioseph* and of *Ephraim*) must needs be a Natural Jew , descended from the Loins of *Ioseph*, and *Ephraim* , and the Reason he gives for it is, because that their first King *Ieroboam* was of that Tribe , but *Ben-Israel* is mistaken, for they not knowing how to call him otherwise, improperly call him the Son of *Ioseph*, and of *Ephraim*, as *Eli* calls *Samuel* his Son, 1 Sam. 3. 6. and the *Benjamite* his Son, 1 Sam. 4. 12. 16. and King *Hezekiah* calls the Levites his sons, 2 Cron. 29. 11. after such a manner, neither can he prove that *Ieroboam* came out of the Tribe of *Ephraim*, only he supposeth, because King *Solomon*, made him Ruler over the house of *Ioseph*, 1 King. 11. 28. that argueth no such thing, but rather that he was of the Tribe of *Judah* , for Kings use to prefer their own kin, and put them into places of trust , as you see King *Saul* makes *Abner* General of all his Army, because he was a man of Valour and his Uncles Son, 1 Sam. 14. 50. and King *David* made *Joab* Captain General of his Army, because he was a man of Valour and his Sisters Son, 2 Sam. 8. 16. 1 Chr. 2. 15-16. and I beleive that *Solomon* made

Ieroboam

Ieroboam Ruler over the House of *Ioseph*, because he was his Kinsman of the Tribe of *Juda*; and for *Zereda*, where his Father dwelt, that is hard to be found: If it was *Zeredatha* in the Plain of *Jordan*, on the other side *Jordan* neer *Succoth*, 2 *Chron.* 4. 17. For *Succoth* and all those Countries was the Tribe of *Gad's* Inheritance, *Ioshua* 13. 27. Then was *Ieroboam* of the Tribe of *Gad*? But if *Zereda* was the City of *Zareathits*, 1 *Chron.* 2. 50. 53. Then was he of the Tribe of *Juda*, and his Father is called an *Ephrathite*, as *Iesse* and others are called *Ephrathites*, *Ruth*, 1. 2. 1 *Sam.* 17. 12. More of this in my book following.

And the four Dignities or four Captains, signified by four Chariots, *Zech.* 6. 1. Which your Wisemen call *Messiah* the Son of *David*, *Messiah* the Son of *Ioseph*, the Prophet *Elias*, and the High Priest: The first is *Jesus Christ* your King, giving order to King *Charles Steeward* in what he shall do: The second is our King *Charles Stuart* executing his office, in doing what his Master *Jesus Christ* commanded him to do: The third is a Prophet, his works will make him known: The fourth is an Arch-Bishop of *Canterbury*, which shall be settled here when our King *Charles* comes to his Throne, who shall send to you to shew you our Christian Religion to convert you, and settle

settle it among you ; that you may live happily as once we did, and yet shall do, but now we are in Captivity as well as you ; and I am sure we shall be delivered in a short time both Jew and Gentile. And King *Charles Steeward* is Gods chosen Vessel to deliver us all ; and when you obey your King Jesus Christ then shall you have this preheminencie above all the Nations in the World ; you will have a King that is King of all the Kings and Emperours in the World, as all Christian Kings confesse now, and all others must do it : And he that Ruleth you as his Vice Roy, shall be higher then any of them, and shall be over them also, as *Ioseph* was over all the Nobles in *Egypt* ; they being the Subjects of Jesus Christ.

And to conclude, we have had sixteen hundred years ago great and glorious Noble Persons of your Nation, that came from *Ierusalem* and rendred Jesus Christ unto us, and we were soon converted, and received him to the great comfort of our Souls and Bodies, and do obtain Eternal Life by him.

Oh ! do you now receive him from us ? who now renders Jesus Christ unto you for your Salvation, that you also may be made happy and obtain Eternal Life by him, and enjoy your own Land again ? for certainly, there is no other means to save you or us but he.

he. Alas beloved, all other means without him are vain, for he only is appointed of God to save the World; Prayers, Sacrifices, Kings, Princes and whatsoever else that is or can be named, will do no good to them that have not Jesus Christ to appease Gods wrath against them, for the Sin of *Adam* and their own Sins. Oh, then you are his Bone and his Flesh! he is your glorious King, a Native *Jew* born in *Bethelam-Iuda*; who ever liveth to make intercessions to God for you, as your good Kings and Rulers used to do, *Numb.* 14. 13, 19, 20. *Ioshua* 7. 2 *Chron.* 30. 18. 19, 20. Do not refuse Jesus Christ and your own Salvation, which you cannot have without him. I wish you as well as to my own Soul, and so Farewel.

Your Friend

Arise Evans.

1871
The first of the year
has been a very successful
one. The weather has been
very good and the crops
are all well. The
people are all well and
the business is all well.
The first of the year
has been a very successful
one. The weather has been
very good and the crops
are all well. The
people are all well and
the business is all well.

Yours truly

John F. Smith



T O

Manasseth Ben-Israel, Arise Evans

Wisheth

Grace and Truth,

Through

God our Saviour, *Amen.**Worthy Sir,*

I Am sorry that our difference of Language is such that you and I cannot converse together, I having a matter of so great concernment to impart unto you; but I trust that by the help of the Ingenuity of the worthy Interpreter, it will faithfully be communicated unto you, it being answerable to your expectation,

tion, manifest in the 26 Sect. of your Book, called *The Hope of Israel*.

1. I say, King *Charles Steeward*, Son to the late King *Charles of England*, is he whom you call your Messiah Captain and Deliverer, who will bring you to present happiness, if you follow him.

2. I say, those Jews who would come into *England* without his command, come against God, and their Messiah appointed of God for them; and therefore if they come, they shall in a short time be spoiled and destroyed.

3. I that tell you these things am a man that have had the Spirit of Prophecie this twenty four years, and I have declared above twenty two years ago; all the Judgements that came since upon this Nation, as thousands of English can witness it: And that then I was a Prisoner three years upon that account. And you may see more of this in my Book, called *A voice from Heaven*, and my Book called the *Eccho to the Voice from Heaven*.

4. I tell you that King *Charles Steeward* by descent, as his Star did manifest, is the first Born of *Iaphet* the Elder Son of *Noah*, *Gene. 10. 21*. And therefore the said King *Charles* by right is Heir to all the World

World: And God will give him and his Seed-Royal in due Season the preheminance of it: And all the Jews shall be converted unto Jesus in him, *John 6. 56.* and be an eminent people (under him and his Seed-Royal) in places of preferment, and in your own Land Flourish. Thus much I see from the Holy Scriptures and Visions.

But you will say, How can King *Charles* be the said Messiah, seeing our Wisemen say that he must be the Son of *Ioseph*, and come of the Tribe of *Ephraim*, and that he must die in the last War of *Gog* and *Magog*, and afterward rise again for to enjoy the dignity of a Vice Roy, as *Ioseph* was in *Egypt*?

1. I answer, that the two Messiahs are signified in them *Shem* and *Iaphet*, because they were to come out of their Loyns; Jesus of *Shem* and of *Abraham* and *David*; *Charles* of *Iaphet*, and by adoption in Jesus: Of *Abraham* and *Ephraim* or by imputation, and not by a carnal Generation; because *Iaphet* the Elder was to come first into the Tent of *Shem*, and so to be exalted by that voluntary Act of condescending, and giving the honour to his Brother *Shem*, according to the will of his Father. Therefore the saying of *Noah* to his sons, *Gen. 10. 25, 26, 27.* is the

Ground-work of all that is spoken concerning the Messiah; and from that Ground did all the Prophets Prophecie of the Messiahs; yet there was ground given to *Noah* for his saying to his Sons, From the Beginning *Cain* should have had condescended to *Abel*; for God ordained it then, that the Elder in love and respect should serve the Younger; for God had respect to *Abel*, and *Cain* should have had respect unto him for that cause, and not to have hated him and slain him for it.

2. I say King *Charles* is called the Son of *Ioseph* not that he cometh out of his Loyns, but because he is like unto him; for as *Ioseph* was beloved of his Father above all his Bretheren, in so much that he made him a Coat of Honour, as Kings Chlidren had *2 Sam. 13. 18.* It being of divers colours like a Kings Parliament Robe; for which cause he was hated of his Bretheren, and because of his faithfulness to his Father and his Visions, they hated him yet more, and sold him away to the *Ishmalits Gen. 37.* So in like-manner because King *Charles* the first was beloved of God his Father, and honoured above all his Scots Bretheren; they hated him, and because of his Wisdom, Faithfulness and Visions of God, they hated him yet more, and sold

him away to the English Parliament Marchants:
 And as *Ioseph* was long in affliction before he
 was exalted, *Gen. 39. Gen. 40.* So King *Charles*
 suffered much for a long time, being impriso-
 ned, and at last slain, and he shall be likewise
 exalted by his Resurrection in the King
Charles his Son, both in person and power,
 as he saith (in the conclusion of his last speech
 to his Son in his book) *Let my Memory with
 my Name ever live in you*, for the King be-
 lieved that God would raise him up again in
 his Son.

And as *Ioseph* being a Stranger in *Egypt*, yet
 was he exalted above all the *Egyptians* ex-
 cept *Pharaoh* there King, who adopted him
 and gave him that power, *Gen. 41.* So King
Charles being a Stranger by Nation, and
 not a Jew, shall be exalted above all the
 Jews, except *Jesus* the King, who doth adopte
 him, and give him that power; In these things
 King *Charles* is like *Ioseph*, and there-
 fore by an Allegory he may be called his
 Son.

Thus he is also an *Eprathite*. I have all
 wayes found that *England* in Scripture is sig-
 nified to us by Mount *Ephraim*, and more per-
 ticularly in *Dan. 11. 45.* is called the glorious
 holy Mountain between the Seas. And that
 the Prophecie of *Hosea* which speaks much

of *Ephraim*, is very much fulfilled among us now, for *England* feeded one Winde, and sol- loweth after the East Winde, which hath bla- sted the glory of our Church and Kingdom, and made it desolare, *Hosea* 12. 1. For fol- lowing the Winde-breath and lyes of Sectu- aries coming from *New England*, *Holland*, and other places East from us, hath spoiled the glory of our Nation: And much more I could shew to prove that *England* in Scripture is signified by Mount *Ephraim*, and specially is that *Ephrath* spoken of by *David*, *Pf.* 132. 5. 6. and by *Micah*. 5. 2. From whence your Messiah comes, for the present King *Charles Steeward* is an English man born, but an *Ephrathite* born in Mount *Ephraim* by Scri- pture account. And I finde that there was in the Country of *Israel* two sorts of *Ephrathies*: First, the Seed of *Levi* born in the Land of *Ephraim* were called *Ephrathites* 1 *Sam.* 1. 1. Se- condly, they that were of the Seed of *Caleb*, by his Wife *Ephrath*, 1 *Chorn.* 2. 19, 24, 50. were called *Ephrathites*, *Ruth* 1. 2. And these last *Ephrathites* did much signifie the English; for *Ephrath* who was joyn'd to *Caleb* of the Tribe of *Juda*, was an obscure woman whose kindred is not known, which woman signifies a strange Land that should bring forth light to *Israel*, which woman is first called *Ephrath*

Ephrah, that is a Mother 1 *Chron.* 2. 19. and then after that is called *Ephratah*, 1 *Chron.* 2. 24. 50. 1 *Chron.* 4. 4. that is Mother of many Nations, as *Abraham* was first called *Abram*, that is a Father, and then afterwards called *Abraham*, that is a Father of many Nations, *Gen.* 17. 5. yet it is more then probable that this woman called *Ephratah* was a Gentile, because the place from whence her Name is derived, *Gen.* 35. 16. 19. was called *Ephrah* by the Ancient Inhabitation of the Land of *Canaan*; I mean some Holy Ones, such as *Melchizedek* and the like, else the Name *Ephratah* had not been of such esteem in *Israel*, as we see *David* and *Micah* laies it for a Ground-work, and as *David* enquiring for the Habitation of the Mighty God of *Jacob*, which God of *Jacob* signifieth the second Messiah, by your term, or the third person as we term it, saith he, *Pf.* 132. 6. *La, we have heard of it at Ephrata, we found it in the Fields of the Wood:* Giving us to understand that this place of your Messiah's Birth was as hard to be found, as it is for a stranger to finde a House that is in the midst of a great Wood. Therefore if you ask our now English Ministers, why the Prophet *Micah.* 5. 2. calls it *Bethlehem Ephratah*? And the Evangelists coating the same Scripture, *Mathew* 2. 6. calls it *Bethlehem* in the Land

Land of *Iuda*, they cannot answer you; but the Reason why the Evangelists doth not mention *Ephratah*, is because that he understood these things in part, that I now manifest unto you; namely, that there should come another great One (for your deliverance) out of some Country signified to Jesus Christ and his Apostles, by that same woman called *Ephratah*. And in this sence your Wilemen call your Messiah an *Eprathite*, and not that he must come out of the Tribe of *Ephraim* loynally, as you suppose *Ieroboam* did.

4. That this late War of *England*, in which War King *Charles* the first died; which War is not yet ended, nor will not end in *England* is the last War of *Gog* and *Magog*, may be easily proved, for this Land, as our English Chronicles report of old, until the Brittaines Conquered it, was *Gogmagogs* Land: As further in the great Hall of *London*, called *Guild-Hall*, you may see the very Picture of *Gogmagog*, and *Brittainus* that slew him, in there full stature, set up for a memorial to show what Mighty men of strength & stature were in those daies. Thus you see how King *Charles* is the Son of *Ioseph* and an *Eprathite*, how he died in the last War of *Gog* and *Magog*, and how he is to rise again in his Son, to
by

be according to his Name, a Steeward or a Vice Roy under Jesus, as *Ioseph* was under *Pharaoh*, all agreeable to what your Wisemen say of him, for the seed of *Gogmagog* that remained in this Land, rose up against their King, sold him and slew him, to fulfil the Scripture: But he shall rise again according to it, as abovesaid, for your deliverance; as *Constantine* the Great also born in this Land arose to deliver the Christians from the Tyranny of the Heathenish *Roman* Emperours.

5. You may know King *Charles Steeward* to be the man that you look for, or your Messiah, as you call him, by the Star that appeared at his birth, *2 Pet. 1. 19.* according to the promise of *Jesus, Revelat. 2. 26, 27, 28.* For as there was a Star seen at the Birth of *Jesus*, which Star directed the Wisemen of the East unto him, and by which Star they knew him to be the King of the Jews, *Mat. 2.* So the same Star appeared at the Birth of King *Charles*, *Revel. 2. 27. 28.* as it is written, *Psal. 50. 6. The Heavens shall declare his Righteousness: for God is Judge himself. Selah.* He sendeth his Star to Justifie *Charles*. And again, *Psal. 97. 6. The Heavens declare his Righteousness: and all the people see his glory:* Very few saw the Star that appeared

peared at the Birth of Jesus, but thousands
and my self for one saw the Star that appeared
at the Birth of *Charles*, and there was Verses
made of it in Latine, and presented to his
Father, the late King *Charles* as he went to
Pauls Cross to give thanks for the *Queens*
Deliverance.

Thus in English.

*when to Pauls Cross the grateful King
drew near,
A shining Star did in the Heavens ap-
pear:
Thou that consults with Divine Myste-
ries,
Tell me what this bright Comet signi-
fies.
Now is there born a Valiant Prince 'ith'
west.
That shall Eclipse the Kindomes of the
East.*

6. You may know King *Charles* to
be the Messiah you look for, by the
discri-

discription of his person in Scripture, for saith the Spouse, Cant. 5. 10. 11. *My beloved is white and Ruddy, the chiefest among ten thousand (his head is as the most fine Gold, that is Jesus) his locks are buffie and black as a Raven, that is Charles, and for his Stature also Esdras saith, That he is taller then all about him, 2 Esdras 2. 42, 43, 44, 45, 46, 47. and such a proper person King Charles is. Your Fore-fathers refused Jesus, because of the meaness of his Birth and Parentage, though indeed Jesus is the most Excellent of all men: But what can you say against King Charles the Servant of Jesus? he is a King of the highest Birth, being the Successor of above three hundred Kings who were his Fore-fathers in Scotland; The Turk and all the Kings in the World for Antiquity are but younger Brothers in comparison of him, for the first King of Scotland was Gathelus Fergu of the Seed of Iaphet,*
tha

the Successor of *Melchizedek*, which
Gathelus Fergus Married *Scota*, the
 Daughter of *Pharaoh* that took *Moses*
 for her Son: and when the Plagues was
 in *Egypt*, fearing least those Countries
 (because of their wickedness) should
 have been destroyed as *Sodom* was, *Ga-*
thelus Fergus and *Scota* withal their peo-
 ple came away to sea; and brought
 with them from *Bethel* the very stone
 which was *Jacobs* Pillow there, *Gen.*
28. 18, 22; and the first place they lan-
 ded at was *Portugal*: thence they came
 to the North of *Ireland* and built a
 City, calling it after the Kings Name
Knockfergus; and from thence they
 came to *Scotland*, which they so Na-
 med from *Scota* the Queen: And
 there they are, though many times
 brought low, as now they are, yet an
 unconquered people to this day: And
 of the stone of *Jacob*, which they
 brought from *Bethel* in *Canaan*, they
 made of it a Chair, in which Chair
 of old they were wont to Crown their
 Kings

Kings, but some hundred years ago
the English got the said stone Chair
from them, and brought it to *London*;
which stone now is to be seen for
a Monument in *westminster Abby*; I
have seen it my self, and there is a Pro-
phetic of it runs thus.

*The Scots shall have that Land as Na-
tive Ground,
If words fail not, wheresoever this Stone is
found.*

And we have seen it partly to fulfil-
led: for since King *James* came to *Eng-
land*, the Scots had *England* as their
own Native Land: And what beauty
every way else can be desired, but is to
be found in this King, for his Wisdom,
Godlyness and Valour? there is none
like him, wherefore the Prophet *Isaiah*
said of him to the Jews, when by the
spirit he saw his glory *Isai. 33. 17.* *Thine
eyes shall see the King in his beauty: they
shall behold the Land that is very far off:*
giving

giving you to understand that the King was full of beauty, yet that the Land of his Nativity even *England* was very far from *Juda*, as he saith again, *Isa. 30. 27. Behold the Name of the Lord cometh from far*: so here in also it is plain that your Messiah was not to be a Jew, because no Jew now can descend of such a Noble Linage as King *Charles* came from, for the Jews have been a curst ever in slavery and misery, since they crucified the Lord *Jesus Christ*: and it will never be otherwayes with them, until they confesse him to be the son of God, and the onely saviour of the world. Then shall the Jews have the Glory among all Nations, as it is written, *Zech. 10. 23. ten men out of all Languages of the Nations shall take hold of him that is a Jew, saying, we will go with you, for we have heard that God is with you.*

7. You may know King *Charles Steeward* to be your Messiah, by this also, we have a Maxime in our English Law

Law, that saith, *The King of England* never erreth nor never dieth: Which if our English Lawycers that affirm it, did but understand what they say, and whereof they affirm or did apprehend the meaning of the first Authors of the said Maxime, they might know that such a Perogative as not to sin or to die, is a Perogative that belongs to Christ only: Therefore it followeth that our Ancestors did believe that Jesus Christ lived in the English King, and that he would appear in him, as now he doth appear in the person of King *Charles Steeward* for your Conversion and Deliverance.

8. And this also to me is a strong evidence that Christ did appear in the said King, the same day that the King suffered, it being the 30 of *January*, 1648. was by the providence of God, and appointed of the Church of *England* in the Callender, the relation of Christ's Sufferings appointed to be Read; as yet you that doubt may see it

is so set down ; whereby God did by the said providence assure us, that the same Tragedy which once was acted at *Ierusalem* by the Jews on the Body of *Iesus*, was now Re-acted at *London* on the body of his Servant *Charles* : So that in like manner the Son of God here suffered afresh, and was put to an open shame by his Enemies, *Heb. 6. 6.* and this it was before the King suffered, that morning, *Ian. 30.* Doctor *Judgeson* Bishop of *London* Read Morning Prayer to him, and the Chapters appointed for that day Morning ; the first being the seventh of *Exodus*, which is very remarkable also, for as in *Egypt* on that day, the Lord pronounced *Moses* to be a God to *Pharaoh* : So on this day in *England*, by the same word the Lord pronounced *Charles* a God to stand against all the hard hearted *Pharaohs* in the World, because he was like *Moses* in faithfulness and meekness, *Numb. 12. 3. 7.* yea and in slowness of speech too, for the King had

had his stamering, *Exod.* 4. 10. The second Chapter was, *Math.* 27. and it is the Relation of Christs Sufferings; the King thought that the Bishop read it of purpose, whereupon the King asked him why he read that same Chapter? said he, because it is the same that is appointed for this morning, and when the King found it so in the Calender, he was overjoyed with it, because by that he saw that he should be like his Saviour, raised again to Life and Glory Immortal.

9. I say it is needful for you to read the Testament of Jesus Christ, for therein you shall finde your Messiah most perfectly set forth, where sometimes he is called the Comforter, the Spirit of Truth, the holy Ghost, the Deliverer, the more sure Word, *Iohn* 14. 16, 17, 26. *Iohn* 16. 7, 8, 9, 10, 11, 12, 13, 14. *Math.* 12. 31, 32. *Rom.* 11. 25, 26. 2 *Pet.* 1. 19. and sometimes the Lord the Lamb or the like Titles, 1 *Corin.* 4. 5. *Revel.* 14. 1. And a-

boundance more places I could shew
 you in the New Testament that sets
 him forth, which now I omit for bre-
 vity sake ; Besides, you shall finde
 there that you Jews are to have the
 preheminence with him, for there are
 a hundred forty and four thousand
 Jews sealed for him, twelve thousand
 of every Tribe, *Revel. 7. 2,3,4, 5,6,7,*
8. and see that the same number of
 Jews stand up with him upon Mount
 Sion to war against the wicked, and to
 overcome them, *Revel. 14. 1. Revel. 17.*
14. and in *Revel. 12.* you may see the
 Birth of your Messiah ; who shall
 Rule all Nations with a Rod of Iron ;
 and see how the Wicked persecutes
 his Mother, and would fain devour the
 Child, but he is taken into the Throne
 of God, so that he is out of the wicked
 Dragons reach : some silly Zealots will
 tell you that this Child is Jesus Christ,
 but you may say, No, for Jesus Christ
 himself saith, *Revel. 2. 27, 28.* That he
 will give this power over Nation, to
 some

*some other faithful persons, now manifested to be *Charles Steeward*, and that he will give him the morning Star; and to what end should Jesus give him the morning Star? but to testify at his Birth that *Charles Steeward* is the chosen of God, who shall Rule all Nations with a Rod of Iron, and Jesus calls him his son, who shall Inherit all things, *Revel. 21.7.* as it is Written *Psal. 2.7.8.9.* saying to him, *Ask of me, and I shall give thee the Heathen for thine Inheritance, and the uttermost parts of the Earth for thy possession. Thou shalt break them with a Rod of Iron, thou shalt dash them in pieces like a potters Vessel.* Now this promise of Ruling over Nations and of having the morning Star, was obtained by the first *Charles* for the condition on which the promise are grounded is this *Revel. 2.26, 27, 28.* *He that overcometh and keepeth my works to the end, to him will I give Power over the Nations. And he shall Rule them with a Rod of Iron; as the Vessels of a Potter shall they*

be broken to shivers, even as I received of my Father. And I will give him the *Morning Star*. And King Charles the first is he that overcame all the Enemies of Gods Truth, who by his death kept up Gods True VVorship, and sealed it with his blood, and so obtained the promise for himself and his Seed for ever.

10. And though the present King *Charles Steeward* be thus dignified; yet do not you think that ever he will acknowledge himself to be your Messiah, for his Humility and Zeal, for the Lord Jesus shall be such, that he will not take upon him such a Title as to be called the Messiah. For as *John the Baptist* was so humble, that he would not acknowledge himself to be *Eliab* *John* 1. 14. Though Jesus Christ saith that he^c was the very *Eliab*, *Math.* 11. 14. So in like manner King *Charles* will be so humble as not to acknowledge himself to be your Messiah; though you see it now manifested that he

he is your Messiah, asye call him ; yet our VVilemen and Prophets that foresaw him, and did prophesie of him ; durst not call him the Messiah, least thereby they should offend God ; but they called him by several other names, as sometimes the *Lyon of the North*, Or the *Great King of the North*, *Psal. 48. 1, 2. The dead King risen*, or the like names ; and under such names will he go and do the work of God for your Deliverance, and under such notion shall he prevail against all that oppose him until all be brought in due season under his Scepter : Besides, I say all these late transactions in *England* came to pass only for your sake : God now being mindful of his promise to your Nation, for there was no other cause why the people of these Lands should rise against their King and prevail as they did, no people under Heaven being in a better condition then they were when this war began, but that some holy Ones here had prayed for

your conversion, and God granted their request, and stirred up cruel Ones to bring these things about to effect it.

11. I say that you Jews shall never come rightly to understand the Scripture, and reconcile them, until you come to acknowledge your King Jesus Christ to be the only Messiah, and no other, for the Scripture speaks but of one Messiah: neither shall the Christians ever come to understand them right and reconcile them, until they come to acknowledge Christ Jesus second coming to be in Charles Steeward for his Delic-

† but mistake me not, for though the day of Judgement in some places is said to be as a lightning amoment, a twinkling of an eye for shortness. Mat. 24. 27. 1 Corin. 15. 52. Yet in other places of Scripture

rance: † And why? because the Messiah sometimes in Scripture is said to come of a dry Ground (that is of poor Parentage) and so as to have no beauty or things desirable.

desirable in him:
And therefore we
see his people de-
spise him and re-
ject him, *Isai.* 52.

13, 14, 15. *Isai.* 53.

23. And though he
be their only King,

yet they cut him
off, and take life

and all so far as
they can from him,

Dan. 9. 26. And

sometimes in Scri-
pture he is said to

be a Glorious

Victorious King,

and that his people shall willingly re-
ceive him, *Psal.* 110. 1, 2. *Isai.* 33. 13.

Isai. 63. 1, 2, 3, 4, 5, 6. And this is the
cause why men cannot agree about

their Messiah. The Jews will have

him only to be a Glorious Victorious

Warlike King: The Christians will
have him only to be a poor man with-

that day is said to be-
a long day containing

Summer and Winter
Zecha. 14. 6, 7, 8, 9.

and St. Pet. speaking
of the day of Iudge-

ment speaks as if it
were a thousand years

2 Pet. 3. 7, 8, 9.

Hence I do infer
that though this day

is as a Moment in re-
gard of its breaking

forth, yet regard of
Gods Mercy to bring

sinners to the Truth, it
may last a thousand

years.

out any worldly pomp at all, but they should look on him as he appeared first in Jesus, and after in *Charles*: Then their expectation on both sides will be answered, and take notice what the Spouse saith of him, *Song 5. 11. His Head is as the most fine Gold, that is Jesus*; His Locks buffie and black as a Raven, that is *Charles*: Lo here are two men described, one with Yealow Hair like Gold, another with Hair as black as a Raven; yet in the singular number, because of the Union that is between them: And therefore I say again to you, because the Messiah in some places of scripture is said to be a poor despised person which none regards; and in other places he is said to be a most glorious person: This is the Reason why men vary and differ in their Judgements concerning the Messiah, which Messiah was to be manifested in his first and second coming by two persons, yet both of them by the Scripture so interwoven together, as if
they

they were but one man, wherefore few as yet understand a right the Mystery of the Messiah. Moreover, I say when men come to consider what manner of beginning and being Jesus Christ had in the world, comparing it with the Scripture; and to consider what manner of beginning and being *Charles* hath also in the World, comparing it with the Scripture, confessing them both.

Then men shall understand the Truth, and finde the Myllery opening it self to them.

Then shall the Jews and Christians agree, for their is but a little difference: Now the Jews look for the coming of their Messiah; the Christians look for Christs second coming: both in substance is the self same thing, yet the danger stands in a mistake of the person, and the manner of his coming: The Vulgar Christians (and not the Learned, who know it to be a Myllery) look for Jesus to appear in a strange man-

manner, yet in that same body of flesh which suffered on the Cross; though himself and St. *Paul* tells them plainly that they should not see him, nor know him no more in that body, *John* 16. 10. *Corin.* 5. 16. But he appears in *Charles* according to the manner that you Jews look for him: Embrace him and receive him, for they that refuse him now, shall be miserable for ever and ever.

12. I say that by considering these things you shall come to understand the Truth, and see the promise of God fulfilled unto you in this point; but take heed least you be deceived in that you believe, that your *Messiah* must needs be a Jew, and come Loynally out of *Ephraim*; because as you say *Ieroboam* the first King of the Ten Tribes came of *Ephraim*; for I tell you *Ieroboam* was none of that Tribe, but he rather came of the Tribe of *Juda*, or of the Tribe of *Levi*; for if *Ieroboam* had come of *Ephraim*, he had been called an

an *Ephraimite*, as you see *Ioshua* 16.10. *Iudges* 12. 5. 6. Those of the Tribe of *Ephraim* are called *Ephraimites*; and *Ieroboam* is said to be an *Ephrathite*, 1 *Kings* 11. 26. and not an *Ephraimite*; and so as I said before, the Seed of *Iuda* are called *Ephrathites*, *Ruth*. 1. 1. 2. Yea, *David* himself is called the Son of that *Ephrathite*, 1 *Sam.* 17. 12. And *Elkanah* is called an *Ephrathite*, because he was born in *Mount Ephraim*, 1 *Sam.* 1. 1. yet he was of the Tribe of *Levi*, 1 *Chro.* 6. 27, 28. none of the Seed of *Ephraim* are called *Ephrathites*; and for the place from whence *Ieroboam* is said to come, called *Zereda*; who can tell where it was? if it be not the City of the *Zareathites*, who were of the Tribe of *Iuda*, and of the Seed of *Caleb* by *Ephratah*, 1 *Chron.* 2, 50, 53. or from whence *Nebat* and *Zeruah Ieroboams* Parents came, except they came from thence, and being also the Seed of the Woman *Ephratah*, 1 *Chron.* 1. 50. came to be called *Ephrathites*: who can tell

tell whence they were, except they came from *Juda*? for we need no more of them but what we read in *1 Kings* 11. 26. Yet you will ask me, how comes *David* to be called the Son of that *Ephrathite*, seeing he came not properly of the woman *Ephratah*, *1 Sam.* 17. 12. *1 Chron.* 2. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18.

I answer, *David* came to be called the son of that *Ephrathite* from *Boaz*, Marrying of *Ruth* the Wife of *Malhon* the *Ephrathite*, *Ruth* 1. 1, 2. to raise up his name (as he was an *Ephrathite*) upon his Inheritance; so that *Obed Jesse* and *David* are sons of that *Ephrathite* by imputation; for the blessing was conferr'd upon *Boaz*, because of his kindness to the dead, *Ruth* 4. but there was a nearer Kinsman to *Malhon* that refused to take *Ruth* and do it, *Ruth* 3. 12. And who can tell but that *Ieroboam* came from that unworthy nameless Kinsman of *Malhon*, for it is clear that he came not from *Ephraim*?

And

And since the scripture is so silent in his Pedegree, if a man had a minde to be contentious, he might hold an Argument that King *Charles* came of the Tribe of *Ephraim* as much as *Ieroboam* did by a Female line: For in old time many Noble Christian Families of Jews came and dwelt in this Land, whose Seed though obscure, are among us to this day, but it is uncertain, and I shall not stand to maintain it; It is the fault of every one, he would ingross all to himself, his Neighbour should have nothing by his good will. The Jew would have all the prehemineance to himself: The Gentile having Jesus and all things with him, would have the Jews to have no share with him; but God is the Disposer of all these things; you Jews would have both *Messiah* to come Loynally from your Nation, not considering that God by *Noah* from the beginning made the same promise to *Iaphet* as he made to *Shem*, *Gen. 9. 26, 27.* so that the one *Messiah* comes

comes from *Shem*, and the other from *Japhet*; this is Gods Decree, and the Root of the History, and God who hath fulfilled it in part, will have it so perfectly fulfilled, though men do what they can against it: Therefore deceive not your selves, by expecting an *Ephraimite* of the Seed of *Ephraim* Loyally to come and be your *Messiah*, for if *Ieroboam* had been an *Ephraimite*, yet it doth not follow that your *Messiah* must needs come of that Tribe also; but your Conversion mystically, yet clear to me, is set out and signified in *Abraham* sending of his servant to take a wife for his son *Jacob*, *Gen. 24.* where you are first to observe that by *Abraham* is signified God the Father, by *Isaac* is signified Jesus Christ, by the servant is signified *Charles Steeward*, and by the wife *Rebeckah* is signified you Jews: Observe it thus again, that *Abraham* is the Father of the Faithful, that *Isaac* is the promised Son, and that in *Isaac* his Seed (or *Rebeckah*) is called,
by

by which Seed called, chiefly is signified your Call and Conversion to Jesus Christ, and consider that this Servant of *Abraham*, who is sent to call *Rebeckah*, is the Steeward of his house that Ruled all he had: and a Gentile of *Danascus*, by which sending of this Steeward, *Gen. 24. 2, 3, 4. Gen. 15. 2, 3.* is signified God sending of *Charles Steeward* to call you and bring you to Jesus Christ, as the other brought *Rebeckah* to *Isaac*. Now by this emblem also you may see the manner of your Conversion to God in Jesus Christ, and that you shall be brought to him, by one that is a Steeward by Name, and a Gentile also; Therefore him whom you call the Messiah is a Gentile and not a Jew: but the true Messiah, unto whom he is a Jew, even Jesus Christ, to whom be the Glory, for ever and ever, *Amen.*

And to conclude, Beloved, Elect of God, if you had been here in

land thirty years ago, to see the Beauty of our Church, and the Worship of God as it was then Established among us, according to the institution of *David* the Singers in their Courses daily praying God in the beauty of Holyness, all things being done decently in order according to the word of God, without any superstition or Idolatry. I say, if you had been here then to see it, you would have said that our Reformation and Worship was that way prophesied of by the Prophet *Isai*. 35.8. and called the way of Holyness, which way yet shall be Established among us, within this eight years more perfectly then at that time, for then the Enemies had too much Liberty, and did blaspheme and brought contempt upon the true Worship of God to the Ruin of it, and making it desolate, they have brought us to confusion; so that there is no face of Religious-VVorship among us now, but instead there-

he of we have vain Babblings; Jang
 he and VVranglings about we know not
 ta- what; Something we would have,
 he but alas, doting about questions we
 in are not able to resolve on anything
 in that is good, neither can we agree in
 e- any thing, but in persecuting of that
 ng Truth which we once loved; and in
 u- which Truth is our Eternal happiness:
 if This hath been the Case of *England*
 ou many years: Now even since we break
 on in peices the Bonds of Peace, Unity
 e- and Amity, which Bonds once we kept
 and were made happy by it. All
 ch this came upon us for our sins and mur-
 is, murings against the true VVorship of
 ly God established among us; yet we do
 es not repent of it, neither dare we return,
 a- nor can we do any good for our selves,
 on until our God come and break the
 in Yoak of our Adversary, and set us at
 ey Liberty again: but chiefly these
 at things came upon us for your sake,
 or- to fulfill Gods VVord, to give Light
 e- to you, to free you, that you may be
 of

R c.

(53)
med, Delivered, Converted and
ght to your King Jesus Christ,
which is the desire of your Servant for
his sake.

Arise Evans.

Blackfriars in Long Alley,

March. Y6. 1633.

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and
rist,
for

The Postscript.

ns.

Beware of Amsterdam, that damned
Rebellious City of Holland, that pro-
vokes God to his face, in which A-
theists and Devils have their abode: It
is a Cage of every unclean and hateful
Bird, Revel. 17. 2. that shall seek to hinder
your Conversion by King Charles; there-
fore God abhors it and will destroy it. For
the covetous State of Holland doth receive
any sort of Sessuaries to them for their
mony, and are become rich and proud by it:
Afore this time when they begged a relief
from England and had it, then they cal-
led themselves the poor distressed States of
Holland; now being rich and proud they
disdain all Kings, and call themselves the
High and Mighty States of Holland;
would have England to be theirs, but the
English under the English State puld them
down a little; and the same English men
under King Charles when he comes to his
Throne

The
ns.

Throne shall destroy them, for as they are
like Tyrus they may see themselves as in a
Glass; and what is their dome? Isa. 23.
7, 8, 9. Ezekiel Chap. 26. Chap. 27. Be
Valiant ye Englishmen and utterly destroy
them, for the Lord Commands you, and he
will help you, then shall no pricking Brier,
nor any grievous Thorn be of all that are
round about you to trouble you, Ezekiel
28. 23. 24.

This Book was written Eight years ago, and
delivered into the hands of Mr. John An-
drews a Person of Quality, living in Ca-
stle-Yard, and never published till Now.
1664.

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(Enclm.)

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FUMIFUGIUM: *F. E. E.*

OR

The Inconveniencie of the AER
AND
SMOAK of LONDON
DISSIPATED.

TOGETHER

With some REMEDIES humbly
PROPOSED

By *J. E. Esq;*

To His Sacred MAJESTIE,
AND
To the PARLIAMENT now Assembled.

Published by His Majesties Command.

Lucret. l. 5.

*Carbonumque gravis vis, atque odor insinatur
Quam facile in cerebrum? —*

LONDON,

Printed by *W. Godbid* for *Gabriel Bedel*, and *Thomas Collins*,
and are to be sold at their Shop at the *Middle Temple Gate*
neer *Temple-Bar*. *M. D C. L X I.*



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TO
THE KINGS MOST SACRED
MAIESTY.

SIR,

IT was one day, as I was Walking in Your MAJESTIES Palace at *WHITE-HALL* (where I have sometimes the honour to refresh my self with the Sight of Your Illustrious Presence, which is the Joy of Your Peoples hearts) that a presumptuous Smoake issuing from one or two Tunnels neer *Northumberland-House*, and not far from *Scotland-yard*, did so invade the Court; that all the Rooms, Galleries, and Places about it were fill'd and infested with it; and that to such a degree, as Men could hardly discern one another for the Clowd, and none could support, without manifest Inconveniency. It was not this